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*The past and present Appearances of divine
Providence for Great Britain, considered
as an Encouragement to our future Hopes
and Expectations.*

IN A
SERMON
PREACH'D

At Gravel-lane, Houndsditch,

On March 17, 1733-4.

In Honour of the

NUPTIALS
OF THE
PRINCESS ROYAL with
His most Serene Highness the
PRINCE of ORANGE.

By **WILLIAM MAY.**

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2 S A M. VII. 23, 24, 25, 26.

What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations, and from their gods?

For thou hast confirmed to thy self thy people Israel to be a people unto thee for ever, and thou, Lord, art become their God.

And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said!

A 2

And

*And let thy name be magnified for ever,
saying the Lord of Hosts is the God
over Israel: and let the house of thy
servant DAVID be established before
thee!*

THE desirable and happy Union of the two illustrious Houses of *HANOVER* and *NASSAU*, in a ROYAL PAIR; *each* a distinguishing honour and glory to *both*; and with all the grandeur and magnificence of the *last week*, has, I doubt not, fill'd every *British heart* with a lively joy. The universal satisfaction that has overspread such a *divided* nation as ours, is as *just* as it is *uncommon* and *surprizing*. The prospects of every true friend to liberty inlarge and extend themselves; blessings seem written down for future ages; and for once let us imagine, that we see the *band of God* at the *finishing* of this glorious work, thro' all the cloud, pointing the eye of our *King* to that antient promise made to *David*, in the 16th verse of

of

of this chapter, as what he may hope shall be accomplished in his family, *Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.*

On this occasion therefore, I could not refrain paying my share to the common joy. And it will not, I hope, be reckoned *out of character*, for a *protestant dissenting minister* to take such a method of discovering it as may *increase* the passion, and cause it to ascend, in a becoming manner, to God, the great and *original* author. With this view have I chosen the words now read, which are the prayer of *David*, for *himself* and his *royal house*, founded on the promise of God, already mentioned; and may, without any force, be improved to answer my design. To this end there are these four general heads to be discours'd on.

- I. The grateful recollection king *David* makes of the peculiar interpositions of providence, with reference
to

to the nation of *Israel*; and how far such a reflection may be suitable to us.

II. The *end* and *design* of providence in these interposures; and the *influence* they should have on such a people. God by this means discovers himself to be eminently *their* God; and they are *confirm'd*, or under *peculiar obligations* to be *his* people.

III. The encouragement given for the *future* hopes and expectations of a people from such *past* interposures, especially from any *present additional* appearance of God.

And then,

IV. *How* such hopes and expectations ought to discover themselves, and what should be the *governing principle* in all. The hopes are to be express'd by solemn *prayer* to God,
and

and this is to be the chief argument to inforce the petition, that the name of God *may be magnified*; and the Lord of Hosts may appear to be king over Israel.

I. Let us consider the *grateful recollection* David makes of the *past* interposures of providence, with reference to the nation of *Israel*; and how far it is applicable to us. This head I have deduc'd from the 1st. verse of the text. *What one nation in the earth is like thy people, like Israel, &c.*

There are in these expressions, no doubt, particular references to *several* remarkable appearances of God for the *Jews*: but, as one great salvation was the beginning, the foundation of all the rest, this seems to be *principally* in view, and the *chief* subject of *praise* and *thanksgiving*. Now this was their deliverance from the *house of bondage*, and the *land of Egypt*. And to render this recollection the more affecting, the author, by his *manner* of expression, seems to intimate these two things.

things. The particular *nature* of their deliverance, and the *extraordinary way* in which it was brought about.

1. We may consider a little the *special nature* of *this deliverance* of the Jews. It was not a bare freedom from *temporal calamities*, from being *slaves* to their fellow creatures; tho that was hardship enough, especially if we attend to the following account which the scripture gives us of it. *When another king arose who knew not Joseph*, they, who were before a free and happy people, became the mark of the rage of a cruel and *merciless tyrant*. They were not, indeed, *confined in prisons*; but as they were depriv'd of their *natural right*, which was almost as valuable as their lives, their LIBERTY, the whole land of Egypt was no better than a *dungeon*; because, wherever they went they dragg'd about their *fetters*, and almost fainted under the *weight* and pain of them. *The Egyptians set over the Israelites task-masters which did afflict them; and they made their lives bitter with hard bondage*
all

— *all their service they made them perform, was with rigour* *. And that he might in *time* destroy the whole race as well as kill their *liberty* at *present*, the *cruel king* order'd all the *males* to be murder'd as soon as they were born. — To be deliver'd then from such *servitude* must be a *great salvation*: but that which *chiefly* recommends it to every good man is, that they were deliver'd from the *superstition*, and *idolatry* of the *Egyptians*; not only from their *nation* but from their *Gods* too. — *Religion* is certainly the chief concern of every reasonable being, because it is inseparably connected with his supreme happiness: and, upon this account, it must be of equal importance to enjoy the *true religion* as *any* at all. Wherever, then, a people have a *revelation*, which appears, upon the whole, worthy of God; the securing that, must be of the *greatest* importance, and the *restoration* to the full enjoyment of the true worship it recommends, as

* Exod. i. 13, &c.

much superior to the preserving worldly enjoyments and possessions, as the *soul* is to the *body*; the everlasting happiness of a man to the comfortable accommodations of this short transitory *state*. The *Israelites* were favoured with the knowledge of the true God, and instructed in the forms of worship by God himself; which, for wise reasons, was to consist in divers *rites* and *ceremonies*; whereas the *Egyptians* were not *merely* idolaters, but the most *sordid* and *degenerate* idolaters that could well be imagin'd. It was, therefore, an enmity to the *Jews*, on a *religious account*, that increas'd their rage against them, so that the *Israelites* saw plainly, if they would live upon good terms among that people, they must quit the *true religion which they had receiv'd at the disposition of angels*, and run, contrary to their own judgment, into a worship that was earthly, *sensual* and *devilish*. In such dreadful circumstances their *cries* and *groans ascend to God*, who only could relieve them: and this brings me to consider.

2dly. The

2dly. *The manner of their deliverance.*
 This is intimated in those words, *God went to redeem them and to do great and terrible things for them*; i. e. he signaliz'd himself in such a manner in their behalf that it must be confess'd the *finger of God* was in the whole, *their enemies themselves being judges*. This was evident in his *first* and remarkable appearance to *Moses* in the *burning bush*, calling him out in that extraordinary manner to be their deliverer; to go and demand their liberty of *Pharaoh* the proud and haughty tyrant; at the same time furnishing him with a *sufficient power* to prove his authority. Then it was that God said of himself, *I am come down to redeem and deliver them out of the hand of the Egyptians*'. Nevertheless the *heart of Pharaoh was harden'd* against all the importunity of *Moses*; and instead of *letting the people go*, he *afflicted them so much the more*. Wherefore God did great and terrible things by the hands

' Exod. iii. 7, 8, &c.

of Moses, in bringing all the variety of plagues upon Egypt. And when upon feeling this vengeance, Pharaoh consented to the departure of the Israelites, but immediately persued them with hopes of victory, *the overthrow of him and his host, and the complete redemption of that people, was the most surprizing of all.* The enemy said I will *persue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; my hand shall destroy them. Thou didst blow with thy wind, the sea covered them, at once, they sunk as lead, in the mighty waters!* — This was the great salvation to the Jews; the beginning and foundation of all the others which followed them, during their long and tedious journey in the *wilderness*, till they were settled in the promis'd land. And now, after a continu'd injoyment of these invaluable blessings, *their religious, and civil liberty*, how just and proper was the reflection in my text, *what one nation in the earth, is like thy people,*

² Exod. xv. 9, 10.

like Israel? so distinguished by a *kind providence*; so remarkably *saved of the Lord!* Here, all the gods of the heathen appear'd *vanity and a lie*, and the LORD to be the only TRUE God, glorious in holiness, fearful in praises, doing wonders.

But we need not confine this reflection to the *Israelites*; it may very well suit any nation in *after ages*, for which the appearances of providence have been great and remarkable. And as the comparison has been often made between *Israel* and *Britain*, there seems a great deal to countenance it on the present occasion. We were a people eminently mark'd out by God at *first* by a reformation from *popery*; which, upon some accounts, is as bad as the *idolatry* of *Egypt*: and, for several years had the *protestant religion* kept alive, thro' frequent dangers and struggles. But at last a *popish prince* ascends the throne, who by principle was obliged to sacrifice that which had been the price of so much blood

blood to obtain: a *prince* who would not only enslave men's *bodies*, but their *minds* too; saying, *bow down, that we may go over*. Then was the joy of this kingdom turned into *mourning*, and all our hopes, as *men* and *christians*, like the *giving up of the ghost*. In this critical time did our *fathers* cry to God from *this house*, this *land of bondage*; and he heard their groaning, remembered them in mercy, and raised up the *great WILLIAM* to be their deliverer. He *came*, he *saw*, he *conquered* all difficulties; and was the *instrument* of bringing about that *salvation* we now rejoice in the blessings of. Let any man fix his eye at the *REVOLUTION*, and from thence take a view of all the difficulties and hazards we were redeemed from; let him watch the several attempts to defeat the glorious designs of it, by the enemies of *truth* and *goodness*; let him trace the surprising steps by which the *protestant succession* was established in the present *AUGUST FAMILY*, and observe the *rising Glories* that break forth, one age after another,
till

till they now at last shine in a perfect day; and then judge whether we have not reason to triumph in the same language: "*Happy art thou, O Britain!* a people saved of the Lord; " what one nation is like unto *thee* whom " God has thus *gone forth to redeem* for " a people unto himself, to do *great* and " wonderful things for you; to deliver " you from *popish nations*, from their " *superstitions*, and *their gods*?"

I now proceed to the next general.

II. To shew you what is the *design* of providence in such favourable interposures, and what *influence* they should have on the people of such a nation. Hereby God discovers himself to be *their God*; and they are *confirmed*, or *established*, and *obliged* by such favours, to be *his people*. This is intimated to us in the 24th verse.

God, by such eminent *appearances* and *deliverances* manifests himself in an especial manner, to be the *God* of such a
people.

people. Thus *he* got himself a name, or was own'd as the true God, from the wonders he wrought in *Egypt*. And, wherever he discovers himself in behalf of the *religion* and *liberties* of any nation, and secures this rich treasure to them in *strange* and *unexpected* ways, he manifests a *peculiar* regard and favour for that people. It is, no doubt, a distinguishing blessing, to have the gospel given to one land, while another is destitute of this glorious light ! And it is, I think, a *favour* equally great, to enjoy the *gospel* pure and *uncorrupted*, and to have it continued and *secured* so ; while many other nations who profess to receive it, can scarce discover any one genuine feature, thro' the disguise and superstition with which it has been wickedly dress'd. Now in this way has God distinguished ours from many other kingdoms of the earth, as the *favourite* of his kind providence ; and a *land* which the Lord our God careth for ; watching over it continually, from the beginning of the year to the end of the year. And this distinction of
favour

favour (tho *we* cannot plead *merit*, nor account for the *reasons* of it) may be very consistent with the *wisdom, justice,* and *goodness* of God; if we do but allow that he requires no more from any land than he gives, and that in *every nation he that feareth God and worketh righteousness, is accepted of him.*

But let us now consider the

Influence which such remarkable interposures should have upon those who are favoured with them. By this means they are *confirmed*, or established to be the *peculiar people of God: i. e.* as God had distinguished himself so wonderfully in their behalf, he intimated to the *Israelites* hereby, *his expectation*, that they should be devoted and separated to him from all *idolatrous nations*, and so behave towards their Almighty *Deliverer*, as to be for a *name and a praise in the whole earth* And therefore it is observable, that the *Jews*, upon such extraordinary appearances, *frequently renewed their covenant*

to be the Lord's; to own him as their *God* and *King*, and live in continued obedience to his commands. But then this *expression* may likewise teach us, *what return* God expects *from us* for all his goodness and mercy; and that is, a *grateful sense of it*; which can never be sincere, unless it shew itself in *reformation* and *growing obedience*. And the reasonableness of *such* a return will appear if we consider,

1st. That it is supposed to be the *natural* tendency of such deliverances to have this effect upon us. When God's hand is stretched out, to what purpose is it, but that men may eye and regard it? When he displays his infinite *wisdom* and *power*, in disappointing the devices of the *crafty*, undermining their schemes, and overthrowing the enemies of his people; and when he rescues their *lives*, *their religion*, as a prey from the devouring *lion*, is all this *apparatus*, are all these *mighty works*, only to *amuse*; to make us gaze and wonder for the

the present, and then leave us stupid and unconcerned till the next surprize? or rather, is it not naturally to be expected that such a creature as *man*, who can yield an attentive mind to matters of *less importance*, would inquire, *wherefore hath the Lord done all these great things for us?* and *what shall we render unto the Lord for all his benefits?* And when he sees the recovery of his religion, will be easily led to this conclusion, that it is for this cause, *viz. that he may live more according to the rules of it*, and so prepare for the stable eternal state of happiness above. For what is *religion* but a *disposition of soul for heaven?* and of what value is a *pure gospel*, but only as it is admirably suited to beget and cherish, under the influence of the Holy Spirit, this disposition in us? and of what avail will be the *securing* such a gospel, unless it answers this original end and design? And wherever there is such a disposition, the salvation will produce this effect.

2dly, *Such appearances and deliverances* lay us under *renewed obligations* to reformation and obedience. As this is the tendency of *religion itself*, every fresh preservation of it is an additional argument to our complying with this *design*. God has born long with us, and our *ingratitude* has been as remarkable as his *favours* and patience. He might then, *long ago*, justly have delivered us over, in the dangerous hour, to those whose *tender mercies were cruelty*. But his language was, *how shall I give thee up, O England?* And therefore he had still compassion, and *turned back our captivity*. What now does he again declare to be his expectations from us, but that, after all, we *should study to bring forth fruits meet for repentance?* And if such repeated *goodness* has not this influence, our *sin* will be the greater, and our *punishment* proportionably more severe. If, after all God has done for us, *should we again break his righteous commandments*, might we not fear that
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he would be angry with us, till he had utterly consumed us, so that there should be no remnant, or escaping: ? This thought brings me to the last head.

3dly, Such a proper behaviour towards God, upon receiving *national mercies*, is the only way to secure the *continuance* of his special providence for the future. This is strongly pointed out to us by the words of the prophet to *Asa*. That wise and righteous prince had been very successful in destroying *idolatry*; in strengthening and establishing his people. Upon this God sends *Oded* to him, who went out to meet *Asa*, and said unto him, *hear me now Asa, and all Judah, and Benjamin, the Lord will be with you, while you be with him; and if ye seek him he will be found of you: but if ye forsake him he will forsake you*. Thus it will be certainly found, that the *practice* of religion and virtue is the best way to secure

¹ Ezra ix. 13, 14.

² 2 Chron. xiv.

³ Cap. xv, 1. 2, &c.

the peace and happiness of *our king*, and establish his throne too. And that the truth of that maxim will be always experienc'd, as long as nations and kingdoms continue; *and the most high ruleth among the children of Men; that RIGHTEOUSNESS EXALTETH A NATION, but SIN IS A REPROACH TO ANY PEOPLE, and especially to THAT which has been chiefly favoured of God before.* Let us observe

III. The encouragement given, upon such past deliverances, to our *future* hopes, especially from any new *additional appearance* of God. This seems intimat-
ed in the *manner* of *David's* address to God immediately after his grateful acknowledgment of former deliverances: and now, *O Lord God, the word which thou hast spoken, &c.* Here is also the *confirmation* which *David* had, of his hopes, even the *express promise* of God for the establishing his *kingdom* and *his house*. Such a new additional discovery by *Nathan the prophet* gave a fresh spring to his joy. But then *this promise* was peculiar to
David,

David, and, no doubt, confirm'd in so extraordinary manner, not merely with a reference to *Solomon*, but chiefly to the great *Messiah*, who was, in *the fulness of time*, to descend from him. Nevertheless, *other nations* where God has often appear'd as their Saviour, may hope, if they are obedient, that *after he has done such great things for them, he will not destroy them*: especially if he gives any fresh intimations in their favour.

God, by sending the glorious *King William* to be our deliverer; at a time when the sins of the land call'd aloud for vengeance, and the fatal stroke was just falling on the *guilty neck*, gave such a discovery of his good will towards us, as rais'd every drooping spirit into a lively transport. And, *as if it should seem only a small thing in his eyes to save us for that time*; by enabling that Prince to establish the *protestant succession* in the *present ROYAL FAMILY* did speak concerning us, and the house of our *King* too for a great while to come: and at *this day*
has

has confirm'd his kindness to us in which he *caused our forefathers to hope*. — From such *past* experience, from such a new remarkable appearance, what may we expect? — Why, *nothing*, if we were to be dealt with according to our past behaviour. — *Nothing*, if we are not griev'd for our ingratitude. — In short, *nothing*, if we are *weary* of our *Liberty*, and willing to give it up. But upon supposition that a right spirit is working in us, and we are forming resolutions to walk more becoming our obligations, we may venture to lay out our hopes for our selves and our posterity in the following manner; and God grant we may never be disappointed!

1. We may hope for a firm and lasting continuance of the *protestant religion* among us. We have, indeed, of late been much alarmed with the increase of *popery* in the land, and there is too much ground to believe it. And therefore to make us diligent in reading and understanding our *principles*, that
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we may not become *profelytes* to *ignorance* and *superstition*. But surely our fears need not run so high as formerly; especially at the *revolution*. Then we had only one or two succours to fly to; but now we have a *King* and *Queen* to be our support for the present, and a glorious train of descendants to perpetuate the blessing. And to shew the sincerity of *King George*, and his firm attachment to the same glorious cause, he has, we hope by a divine direction, joyn'd *that Family*, which was the great bulwark at first against popery with *his own*, to render the barriers more sacred and *inviolable*. Surely, such a situation may well inlarge our prospects, and incourage us to rest secure of our holy religion.

2. In consequence of this, *we* may hope for the full and unrestrain'd enjoyment of our liberties as *protestant dissenters*. What these are you know too well for me to inform you. We have heard *with our ears*, and our fathers have

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told

told us, the care and diligence us'd by our *great deliverer* to obtain these blessings for us, which were then retarded by the *flattery* and *falsehood* of those whose private *interest* it might be to deceive. We have seen the struggles that have been made in *later* times, and the unsuccessfulness hitherto. Perhaps, it was reserv'd as a work to be accomplish'd, *after* the union of these two illustrious houses, which could not be so properly effected, notwithstanding the *kind inclinations* of each prince, before. And, ere long, let us persuade ourselves, the season will dawn, when every *negative discouragement* shall be remov'd, when we shall stand upon the same level with the *rest* of our fellow subjects; and have equal *capacities* for expressing our loyalty and affection.

I might add,

3. That, if we, as a nation, turn to God, and act agreeably to our obligations,

tions, we may then hope for a revival of the *spirit* and *power* of religion among us; and the fulfilling of those great promises which relate to the future *prosperity* of the *christian church*. Great and glorious things are spoken of this kind in scripture, some of which seem design'd for accomplishment in this world: And *tho* our eyes may not behold them, those of another generation may. It is highly probable these times are to draw on by *degrees*; that from the lesser influence of true religion on one particular nation, it is to spread far and wide to the ends of the earth. And from what land is it so likely to *begin* its progress, as from *that* wherein it has been preserv'd *pure and uncorrupted*, and has reform'd all the inhabitants of it? If then it is our happy case *thus* to injoy the gospel, and from henceforward we suffer it to produce such a glorious effect upon us: if (in the language of the prophet *Isaiah* with reference to the gospel) our *kings* become, one after another,

ther, *nursing fathers*, and our *queens nursing mothers*; if all our officers are *peace* and our *exactors righteousness*; and if all the people learn to know God, and practice his commands, *from the least even to the greatest*; who can tell but that, as princes shall go forth from the *British Throne*, into many distant nations, with them this gospel may extend too, the *life* and purity of it reach into those lands that now sit in *darkness*; the idolatry of the heathen fall before it; and *that great Babylon, the mother of spiritual whoredoms, and abominations, sink down and never be heard of any more?*

With some such views and expectations as *these*, founded on *past appearances* of God, and this new additional blessing to our land, would I lead you on to the *last* general, which is,

IV. To *shew how* this hope is to be *express'd*, and what ought to be the *governing principle* in all.

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The *manner* in which we are to express our hopes is, by *prayer* to God for the fulfilment of them. If *David* offer'd such a petition notwithstanding God's *express promise*; how much more ought *we* who want *that*, and can only conclude in the general, from *favourable appearances*, to betake ourselves to the same refuge. — Let this then be suppos'd the devotion of our *king*; and let all the nation joyn with one heart and one voice, saying,

“ *And now, O Lord God, the word which*
 “ *thou seemest to have spoken concern-*
 “ *ing thy servant, and the manner in*
 “ *which thou dost appear to be build-*
 “ *ing up his house, establish it before thee!*
 “ *and do as thou hast led us to expect*
 “ *from thee! May the Royal lives be pre-*
 “ *cious in thy fight, as they are in ours!*
 “ *May this new, this glorious alliance to*
 “ *the throne of our king prove a lasting*
 “ *stay and honour to it; and let no sud-*
 “ *den*

" den change, no melancholy providence
 " by *death*, dash our hopes, and bear
 " down the *flowing joy* ! Grant that every
 " branch of this happy root may be
 " forming, under a divine culture, for
 " large and extensive service, till the isles
 " afar off shall sit under their refreshing
 " shade ! — And when the days of
 " our sovereign *shall* be fulfill'd, and he
 " must sleep, with the *venerable dust* of
 " his illustrious *fathers*, may the God
 " of heaven set up his *seed* after him,
 " and establish their kingdoms in *mercy*
 " and *growing* righteousness, till time
 " shall be no longer " !

Thus let us express our hopes, in a
 way of *obedience* and *devotion* ; and then
 we shall be best dispos'd to receive the
 blessings when they come.

Now the great *principle* that should
 animate all these petitions is this, *viz.*
that the Lord of *hosts* may be *magnified*
 as the *God* of our *Israel*. That idola-
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trous nations, when they observe the signal blessings multiplied upon these Isles, may confess the Lord is our God, and reverence and adore him as the great Almighty guardian of the people. And that from the full enjoyment of our religious and civil liberties there may be an *increase of holiness* among us; and thus, as reasonable beings, we may resemble him in that which is *his glory*, and shew forth all his praise. For surely, with no other view than this, can we be supposed to desire the accomplishment of *these hopes* which we have now laid out for ourselves.

But as something of this nature has been already suggested, I shall now only close the subject with two reflections.

I. We may learn from what has been said, the vast difference between the *joy of a religious man*, and the rest of the world. In this as well as in every thing else, the *righteous* is more
excellent

excellent than his neighbour. And to the honour of religion do I speak it this day, that instead of preventing, it commands, it regulates, it improves our joy. Had we consulted the irreligious and prophane at this time, how to discover our zeal and affection, they (were we to judge by their own example) would have pointed at an unbounded *licentiousness*, and excess of *luxury* and riot. Not that the *general forms* of rejoicing so lately over, were *criminal*, no, they were *just*, and a small offering on so grand an occasion. It is the *abuse* of them renders them sinful; 'tis the *resting* in *them*, that is below the dignity of a christian. A *good man* can bear his part with others in the public demonstrations of such a nature, and by a *seasonable* and *moderate* use feel a *stronger* pleasure; while at the same time he improves all to raise his *heart* to God, which ascends a sacrifice of praise and thanksgiving to him as the Being to whom we are originally obliged. By this means, while *the laughter* of
fools

fools is only for a moment, his joy is strong and abiding; and he tastes the same delight with kindred spirits above at the happy tidings of this solemnity reaching there. Let us then labour to cultivate this happy temper, and turn our joy into a religious channel upon this sacred day. — This is the day the Lord has made, let our souls then magnify the Lord, for he has done great things for us, whereof we are glad. Bless the Lord, O our souls, and let all that is within us bless his holy name! Bless the Lord, O our souls, and let us never forget his benefits! we are his people, and the sheep of his pasture; let us enter into his gates with thanksgiving, and into his courts with praise; for we have found that the Lord is good, his mercy everlasting, and his truth induring to all generations.

2. We may learn what way to take for the securing our own supreme happiness, whether our present expectations

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are answer'd or not. If, after all that can be said, the generality of the land are resolved to do wickedly, our *fears* may swell high indeed; but yet, if we are truly *devoted to God*, and *determined to be his people*, we shall be safe and happy ourselves, and secure to eternity. Nay, tho the *nation* should by a general obedience, *strengthen* our hopes; yet as they may not all be accomplished in the *present age*, we may, nevertheless, have a prospect upon such a course, of something better for ourselves. That tho we die, *not having received these blessings*, we shall inherit all above, and, with the understanding of *that world*, be able, with an increasing pleasure, to trace over all the steps of providence towards our native land, and admire the wisdom of the glorious scheme. Let it then be our great ambition to cultivate religion now, and bring our souls under the power of the world to come; that so we may not, after our days of rejoicing are ended on earth,

earth, sink down to the regions of eternal sorrow.

Now to him who is the blessed and
only potentate, the King of Kings,
and Lord of Lords, eternal, immortal,
invisible, the only wise God, be
honour and glory, dominion and
majesty, for ever and ever. *Amen.*

F I N I S.



and sink down to the regions of
naught

How to him who is the blessed and
only Potentate, the King of Kings,
and Lord of Lords, eternal
and immortal; the only wife God, be
honour and glory dominion and
might for ever. Amen

10 JA 66

